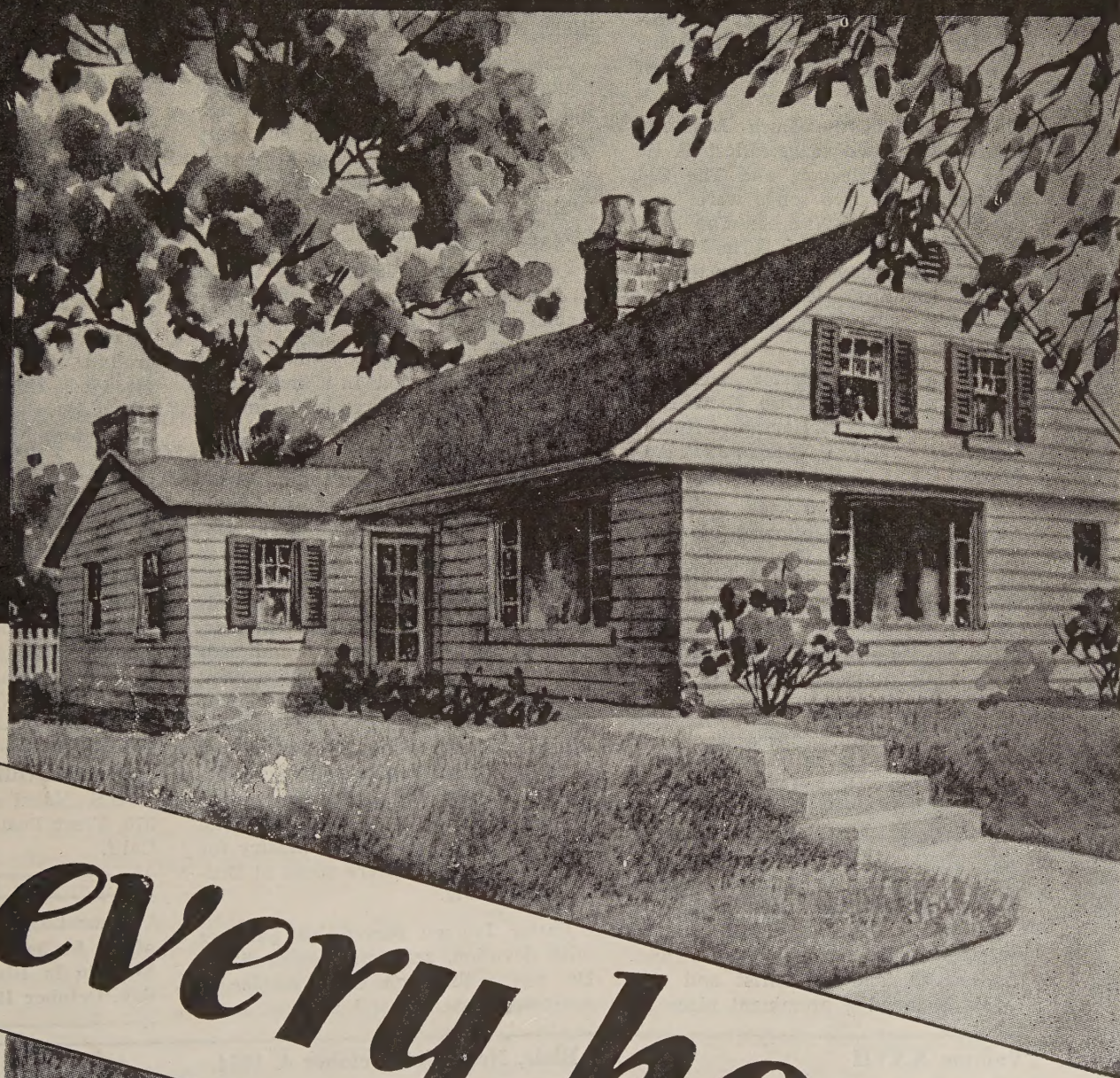


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News and Notes

PASTOR HENRY IVERSEN SUMMONED

The funeral service of the Rev. Henry Iversen, who died at his home in Luck Thursday morning, September 16, was held at the Luck Lutheran Church on Monday, September 20, at 2 p.m. Messages at the service were brought by Pastor Anker M. Jensen, who also conducted the service, by Pastor Otto Nielsen of Cushing and North Luck, and by Pastor N. B. Hansen of Hutchinson, Minn., on behalf of the Minnesota District, of which he is president. N. B. Hansen was also designated by synodical president Dr. Hans Jersild to bring a message on behalf of the synod.

The choir of the Luck Lutheran Church sang two songs: Blest Is He Who Cries to Heaven, and The Old Rugged Cross. Two songs were sung by Mrs. Millicent Wallace: The Lord Is My Shepherd, and The Lord's Prayer. Mrs. Tony Horky was the organist. Scripture selections were read by Pastors Aster Neve, C. Krogh, and J. P. Andreasen.

Pall bearers were Pastor Aster Neve of Milltown, Pastor Otto Nielsen of Cushing, Pastor N. B. Hansen of Hutchinson, and Pastors C. Krogh, J. P. Andreasen, and Anker M. Jensen of Luck.

A short service, followed by committal, was held at Neenah, the Rev. Paul G. Rasmussen in charge. Interment was at Oak Hill Cemetery.

Henry Iversen, son of Christian and Anna (nee Smith) Iversen, was born in Chicago, Illinois, on May 17, 1873. He was baptized and confirmed in the Lutheran faith in Chicago.

At the age of 18 he moved with his parents to Elk Horn, Iowa. There he was an active participant in the work of the church, especially in the Sunday school, where he worked with eager and hearty earnestness. Reared in a happy Christian home, he experienced the knowledge of God at an early age, and the thoughts of God and His heaven, and of Christ and the angels occupied a prominent place in

his mind and heart. The need for pastors and missionaries weighed upon him, and he realized that God was calling him into His service. After a spiritual struggle, he joyfully responded to this call, and proceeded to prepare himself for the ministry. For one year he attended the college which the United Evangelical Lutheran Church at that time maintained at Elk Horn, Iowa. The next year he attended the University of Nebraska at Lincoln. The remainder of his preparatory and theological training he obtained at Dana College and Trinity Seminary at Blair, Nebraska.

Meanwhile, inner conflicts and doubts had developed. Upon completing his training, therefore, he did not immediately seek ordination, but went to Elk Horn College as an instructor for two years, and then to Chicago and Whiting, Indiana, where he was employed by the Standard Oil Company.

On December 23, 1908, he was united in marriage at Neenah, Wis., to Christine Nielsen. To this union three children were born, all of whom survive.

During the period in Chicago, his inner conflicts were resolved, and he resumed his plans for entering the office of the Holy Ministry. He was ordained as a pastor of the United Evangelical Lutheran Church at the synodical convention in Kenmare, North Dakota in 1912, and shortly thereafter proceeded to his first parish in Falmouth, Maine. Other pastorates followed: Kennard, Nebraska; Eugene, Oregon; McBrides, Edmore and Sidney, Michigan; Cushing, Wisconsin; Turkey Valley and Spring Valley, near Viborg, South Dakota; and McNabb, Illinois. After retiring, he also served Cushing and North Luck during a pastoral vacancy. Following his second pastorate, because of ill health, he withdrew from the active ministry for three years, which were spent at Buffalo, Wyoming.

Pastor Iversen served his parishes with devotion, zeal, and self-sacrifice. He was a thorough Bible scholar, a competent teacher, and a gifted lead-

er. One of the fields in which he was particularly interested was the Camp movement. He was instrumental in beginning this work in his church both in Michigan and in Polk County, Wis. His devoted ministry brought blessings of immeasurable richness to many souls.

He is survived by his widow, a three children: Raymond of Eugene, Oregon; Edith (Mrs. Harold Lind) of Luck; and Philip of Carlsbad, Mexico. Six grandchildren survive: Audrey Anne and Gail Lind Rhonda Rae, Duane and Ronald Jensen; and Paul Iversen. One sister, Mrs. Christine Rasmussen of Elk Horn, Iowa. Three brothers preceded him in death: Carl, Theodor, and Marie (Mrs. Hansen).

Two and one-half weeks prior to his death, Pastor Iversen conducted church service at English Lutheran Church, Grantburg, in the absence of the pastor. He was scheduled to preach there again the following Sunday, Sept. 5, but was told by the doctor on Saturday that he should not do so because of the condition of his lungs. However, he was able to be up and around until the night he died. He attended church as usual at Luck where he was a member, on the day before his death.

The 76th Annual Convention of the Zion Society for Israel will be held at the Trinity Ev. Lutheran Church, Delia, Minnesota, Rev. Adrian C. pastor, Friday through Sunday, October 8-10th, 1954. The opening session begins Friday at 8 p.m.

Arndt Halvorson, President
Gustav N. Ander, Recording

Chaplain Gilbert A. Jensen's address is U.S. Naval Air Facility, Navy Station 875, Fleet Post Office, San Francisco, Calif.

A meeting of the Board of Directors of the Lutheran Publishing House will be held in Blair, Nebraska, on Tuesday, October 19.

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Number

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

VERY PROVOKED

One other day we preached a Sunday morning sermon on the text of the Good Samaritan. We have done so before, but this time we had the strange experience of almost getting "boiling mad" as we were preaching. It might be because we had just read of a hit-and-run driver who escaped in the night after he had hit a man. But here were two men, two religious men, a priest and a Levite, who saw a man in dire distress, and walked by.

Now you read that passage yourself in Luke 10, and if you don't get provoked at the two men who walk-by. Just sit there and think about them. Think of them as good church members of the U.E.L.C., perhaps members in the congregations, or perhaps leaders in the districts and the synod. There is much room for your thinking and your imagination here.

These men were well read. They knew the doctrines of the church. They said they believed.

It was somewhat like that we were trying to develop the text. Then all of a sudden it struck us: But you are easily provoked at yourself. Because you have gone by many times.

The text begins with, "Do this, and you will live." Knowledge and faith must be proved genuine by action. The text also ends with "do." "Go and do likewise."

We are saved by faith, but that must be put into action. Do read this passage in Luke 10, and see if you read it without getting very dissatisfied with your-

and then you certainly will like the Samaritan, and you will want to do likewise.

REFERRING TO EVANSTON

In the days to come we shall often hear the word "Evanston." No matter whether we think the Second World Assembly of the World Council of Churches was important or not, it will become important more and more as some of the things said and discussed there become crystallized. Just like we have referred to "Amsterdam" and what took place there, so we shall refer to the Second Assembly at Evanston.

First, we would say that the Assembly was, on the whole, conservative. One man said that a liberal theologian does not have much chance here. We agree with him. The emphasis certainly was on the conservative side of theology. The Christian hope and many other things were studied in the light of Scripture.

Perhaps we should also say that we found no evidence of the Council trying to become a super church. Any one harbors such an idea, he may just as well forget about it. To us such an idea is absolutely impossible, when we think of the Protestant principle enunciated by Luther at Worms in 1521. When Luther was asked to recant, he appeared before the political and religious

world and said: Unless he was proved wrong by Scripture and clear reason he could not and would not recant; because he would not go against his conscience. Luther gave three points for his position. Scripture first, then clear reason, and then his conscience. Reason and conscience grounded in Scripture.

It goes without saying that if these three points are still held in the Protestant church, and we believe they are, then we shall not arrive at a unanimous verdict on all matters of faith.

Nor do we think it would be good if we did.

The Roman Catholic Church appeals also to three factors for its faith. Scripture, tradition, and the pronouncements of the Vatican.

But The Roman Church leaves both conscience and reason out. The Pope takes care of your conscience as well as your reason. That is why the Roman church appears to be so united. That is also why there is no true liberty of conscience within the Roman church.

When we saw the great procession of the many churchmen in their many different vestments we got an impression of the manifold grace of God. We believe that is good, even though we may at times get annoyed with too many sects, and even though a man may be tempted to appeal to his conscience, where he really has no right to appeal.

Then the Christian hope. It is obvious that there should be different views on that too. We recall that at the first world war, many began to preach as if the end of the world was near, and that Christ was coming almost at once. These men interpreted the Christian hope and the "last things" in the light of their present experience.

The men at Evanston all knew that some day this world will come to an end. No one tried to deny the words of Christ in that respect. We walk in danger all the way. But Christians have a refuge and safe place in the midst of the distress of life. We believe that at the time of death we are safe in the arms of Jesus. Just as Christ was raised on Easter morning, so we shall be raised on the last day.

We do not know the end of time. We are told to watch and meanwhile be faithful in the Lord's work: loving our neighbor and bringing the gospel to every nation. Now there is a difference of emphasis. Some will emphasize the final coming, and some will emphasize that we work till the final coming. Both these points must be combined.

The Christian has the eternal hope through Christ. That is why he waits expectantly, but that is also why he prays Thy Kingdom Come, and why he tries to do the will of God.

As we watched some of the delegates at Evanston, we were strengthened in our faith. And as we watched others we were happy that some of these people (we might think of those from Ethiopia) perhaps for the first time got to see and hear other Christians.

This certainly was good for the kingdom of God.

How I Read My Bible

By E. Stanley Jones

I come to the Scriptures with an inner feeling that this is no ordinary book, just a step or two beyond the rest. This Book must have had God to breathe in it for God seems to breathe out of it to me. I easily exhaust all the books I have ever read. I squeeze out of them their content and that's that. But I am never able to exhaust this book or feel, "Well, now I've plumbed its depths." I go over the same verses and each time something new arises, something I had missed on the other reading. Evidently this Book is ready to respond with deeper and deeper meanings as we are able to grasp its message. It all depends on us. It is there and only awaits our deeper capacity to see.

So I take my pen when I go to the Book ready to write down some new thought. The taking of the pen is an act of faith. I expect something new to come. If I didn't take that symbol of faith perhaps my attitude would not be of expectancy.

When I put these thoughts in my book I number them so that I can more easily refer to them. They run into the thousands.

PRAYER

OUR HEAVENLY FATHER, we come to Thee with praises on our lips and gratitude in our hearts. All about us we see the tokens of Thy love, for which we give Thee humble thanks.

Among these manifestations of Thy mercies Thou hast granted us the precious privilege of prayer. We love Thee because Thou hast heard us in the days which are past. Our prayers and our supplications have not been in vain. They have unlocked the great storehouse of abundant blessings. Thou hast heard us while we were yet speaking. When we were brought low, Thou hast lifted us up. When we found trouble and sorrow, Thou hast sent the balm of heavenly consolation.

The contemplation of these past mercies encourages us to come always to the Throne of Grace. Bless us according to our needs. Withhold the things which deaden our love and weaken our spiritual life. Remove from our hearts the things which would bar the door against the incoming of Thy Holy Spirit. Help us to be living epistles known and read of all men. May we be constant witnesses to the gospel we profess, and thus glorify Thy holy name. Grant us these blessings for our Redeemer's sake. Amen.

—A. L. Franklin

WHERE ARE SUCH CHRISTIANS NOW?

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend

I usually read a chapter a day, mostly from the Testament, but very often I get hung up on a single sage or verse and can't get beyond it. I get quiet and my mind quietly play around the verse that has arrested me and let its message soak in. All the time there is an undertone of quiet prayer asking God to let me see meaning and get its message.

I find myself going through these words to the Word made flesh. For the end of those words lead me beyond to Him who is behind, in and beyond the words. The words are finger-posts that point to Him.

After I have caught all the meanings I can out of words, I sit quiet without reading and ask, "Now, I want to hear what do you want to say to me direct?" Having listened to Him speaking through the Word, I listen to hear what He will say to me through the Inner Voice. Usually this reinforces some message from the Word but sometimes it is some special guidance.

In any case I am always refreshed as I mesh my thoughts with the thought of Christ.

some high mountain and look out over the wide landscape you know very well what I would see—brigands on the highways; pirates on the seas; armies fighting, cities burning; in the amphitheatres men murdered to please applauding crowds; selfishness and cruelty, misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."—A letter from Cyprian to Donatus, about 250.

KEEP YOURSELF OUT OF SIGHT

Seeking diversion by fishing in the streams of Scotland a literary man went from the city with patent pole and complete outfit of the most expensive kind. After hours of effort without even a bite, he came across a country boy with only a switch for a pole and a bent pin for a hook—but he had a long string of fish.

"Why is it that I can't catch any?" the man inquired. "Because you don't keep yourself out of sight," the boy replied.

This is the secret of fishing for men as well as fish. Hold up the Cross of Christ. Send the people away from fishing about Him, instead of praising you.

CHURCH NEWS FROM HERE AND THERE

CHAPLAIN SCHOOL: HISTORY AND MISSION OF TRAINING

INTER FOR CLERGYMEN WHO LIVE WITH ARMY PERSONNEL

The Chaplain School, Department of Army, located at Fort Slocum, Rochelle, New York, has for its motto, "Where Clergymen of all Faiths Meet." This slogan emphasizes the mission of this graduate school which Roman Catholic priests, Jewish rabbis, and pastors of all Protestant denominations spend from four weeks to four months in a common program of study. The mission of The Chaplain School is to instruct and train clergymen in ministering to the religious and moral needs of military personnel. In his address of welcome to each new class, the Commandant makes a parallel to other clergymen who choose foreign missions as their field of religious service. They must go through a period of training, he points out, not to study more theology, for they are already clergymen, but to learn the language, customs, background, culture, and traditions of the people to whom they will minister in order that they may more effectively minister to themselves with their parish. The Army is the chaplain's parish, and these men must go through a period of training to learn the language, customs and traditions of the

The Army Chaplain School was established in 1918, and in its short history has been at eleven locations. Its present home, on Davids Island, in Long Island Sound just off-shore from Rochelle, N. Y., is felt to be the most satisfactory location, offering a quiet and solitude conducive to study, yet being in the metropolitan area of New York City and therefore, they were enabled to observe the requirements of their religion by having kosher meals together in the Kosher Kitchen. Also in this class, for the first time in history were 18 Second Lieutenants, seminarians who still have a need for more of theological training before ordination. This new program was presented to the claims of the military chaplaincy as a full-time and tremendously important field of service, the same time that the claims of parish ministry and the foreign mission field are being presented to theological students. The Church goes to her men and women as they return to their country. The Chaplain School enables the Church's repre-

sentatives to serve them more effectively.

Orthodox Delegates Disagree With Faith and Order Report

Evanston, Ill.—Dissenting views on Faith and Order by Eastern Orthodox delegates to the Second Assembly of the World Council of Churches here "came as no surprise" and will not affect the relationship of the Orthodox Churches to the Council.

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church in the U.S., and one of the new presidents of the World Council, made this statement at a press conference.

He was referring to a declaration by the Orthodox delegates which described certain sections of the Faith and Order report submitted to the Assembly as "entirely unacceptable." In so doing, they restated the traditional Orthodox position that the reunion of Christendom can be achieved only on the basis of an acceptance of Orthodoxy.

Dr. John Baillie, principle of New College, University of Edinburgh, who also is a new World Council president, agreed with Bishop Sherrill on the significance of the Orthodox declaration.

"We have long understood that we can only keep the Orthodox within the World Council if we allow them to express their dissent on this point," he said.

"They want to stay in and we want to keep them in," he added. "They agree with us in so much that we have to say, but they must be allowed to express their dissent on certain points. It is on these terms that they are in, and we are happy to have them on these terms until we can present a more united front."

The Orthodox declaration, read at a plenary session devoted to Faith and Order, said:

"We believe that the return of the communions to the faith of the ancient, united, and indivisible Church of the Seven Ecumenical Councils, namely to the pure and unchanged and common heritage of the forefathers of all divided Christians, shall alone produce the desired re-union of all separated Christians."

Increased Mennonite Return to Canada From Mexico

An increasing number of Mennonites

from Mexico are returning to Canada. There has been a trickling return during the past year or two, but during the past six months there has been a marked increase.

Many of these people are settling in British Columbia and Ontario. Drought during the past four years and the resultant inability to get established economically are the reasons for their return to Canada which they left approximately 30 years ago.

Recently a group of 44 arrived in Port Rowan, Ont., after a 12-day trip from Chihuahua in a tarp-covered two-ton truck. The only possessions they brought with them were their clothes and a few blankets.

This group, like other returning Mexico Mennonites, has been aided by local Canadian Mennonites with food, furniture, and clothing. Personnel from the Canadian MCC office in Waterloo, Ont., have visited this group and are prepared to assist them, particularly in view of increased need with the coming of cooler weather.

Churches can Break Law in Brooklyn

A police chief got the signals mixed in Brooklyn, New York, this month. He understood his men had been ordered to enforce the laws regarding gambling. Brooklyn's Deputy Chief Inspector Louis Goldberg announced he would close bingo games sponsored by churches.

Enforcement of the law might oblige the Roman Catholic Church of Our Lady of Solace to close its parochial school, said the Rev. John B. O'Mara. The school has running expenses of \$1,400 a week, and Sunday collections in the parish are only 400. Bingo games every Monday afternoon and Wednesday evening meet the deficit.

The New York police department backtracked on Inspector Goldberg's order when complaints began arriving from Roman Catholic and Jewish clergymen. "The policy of the department is not changed," said Deputy Police Commissioner Richard A. Dougherty.

With the bingo lid off, church bingo games returned to normal. Six buses, which give free rides to housewives from all over the Bronx (according to The New York Times) took crowds of players to the Immaculate Conception Roman Catholic parish where the prize is \$40 for each of 25 games in which players pay a \$1 entry fee. Special prizes sometimes exceed \$500.

German-Scandinavian Language Lutheran Churches in Colombia

By R. A. Syrdal

After visiting the mission of our E.L.C. and U.E.L.C. in Colombia, Rev. A. N. Morck of Canada and I began the second phase of our trip to South America—visiting Lutheran congregations sponsored by the Division of Latin America of the Lutheran World Federation. Other members of this Division or delegates to the conference including Dr. Paul Empie, A. C. Morck of our Colombian mission, Koeler of the Mexican mission and Ake Kaslund, field representative of the Division, were also on tour, our itineraries sometimes coinciding or coordinating so most places would be visited by some before the Latin American Lutheran Conference to be held at Petropolis, just north of Rio de Janeiro. As we went along the north and west coasts a group from Europe visited cities along the east coast. Our first visits were in Colombia. I visited only two of the congregations.

The one outstanding descriptive word for the situation was "Progress." Of the 750,000 Lutherans in Colombia, most are of European origin. Those in Argentina and Brazil are well organized, autonomous and self-supporting. The other groups are of more recent origin and in various stages of development as will be seen from subsequent reports.

It is about five years since the inception of the Lutheran work among European colonists in Colombia. At that time our mission and the Lutheran World Federation shared in the support of Rev. Herman Muller. Later given education in Germany and at our seminary in St. Paul and ordained by our Church, he has carried on work in Cali and surrounding cities. Rev. Kastlund from Sweden was, meanwhile, assigned to Bogota where the small congregation was formally organized and where it has grown to almost 1100 members. The work has gone forward rapidly and there are now seven congregations in as many cities—Bogota, Cali, Medellin, Bucaramanga, Barranquilla, Pasto, and Manizales. These are all united in a Lutheran federation formed by delegates of the various groups at a special meeting in Bogota, May 26-28, called *Iglesia Evangelica Luterana de Colombia*. The Spanish title indicates that this young church is looking forward to a day when it will be a Spanish speaking church. At the present time German, Scandinavian and Spanish languages are used.

Rev. Kastlund's home is also the parish center, the downstairs serving for this purpose, the upstairs serving as home for the pastor and his family. We had a fine informal fellowship with the officers and other leaders of the church in this group one evening, being introduced to Germans, Danes, Swedes and Finns gathered for the

event. There were greetings and reports, songs of praise, coffee and much conversation. They were clearly enthusiastic about their church. They have found a lot close to a main arterial avenue that they hope to purchase. They look forward to building their own church structure.

They are worshipping in the church built by our mission temporarily, and on Sunday, July 4th, they met at 9:00 a.m. The service was in German, hymns sung simultaneously in German, Danish, Swedish and Norwegian. Two short sermons were in German and Danish, and announcements were in Swedish, German and Spanish. A multi-lingual congregation united in one faith—a unity that went above national backgrounds with all their differences and strong individualistic cultural bonds. They are many still to be won, but it is a work well begun and full of promise.

Our next stop was Cali, where we were made welcome by Rev. Mueller and his wife. It was good to step off the plane at Cali with its congenial warmth after the penetrating cold of 8,500 ft. of Bogota. I have so often dragged a top-coat along as excess baggage on these trips I went without it this time. I haven't regretted it, but I did wear a sweater every day in Colombia till I got to Cali—and still felt like I was in cold storage. Now I have a chance to thaw out—slacks and sport shirt were enough—and it felt good to be in summer again—for one day. We only wished we could have been there longer.

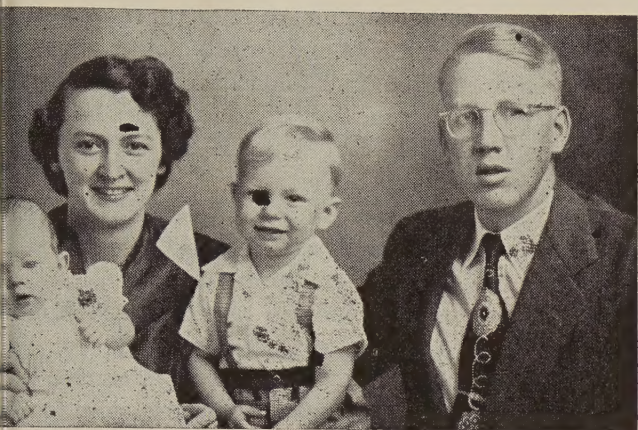
We were taken on a tour of the city and then to the lot purchased for their church. It lies in a community where several Germans have settled and is easily accessible by bus from other sections of the city. They have fine plans and we saw a building similar to the one they hope to erect. A cross had been planted on the lot the preceding day at a special service, Dr. Empie officiating. May this be emblematic of the living church of the future which will here one day have its edifice.

We met with the church council that evening. I remembered some of the members from my visit thirty years earlier when the work was in its infancy. A fine choir rendered several numbers. Several of us brought short greetings. A drive for funds for the new church was started that night by two members promising \$1000 each as a spontaneous gesture of faith in God and a promise for the future.

Though anti-Protestant persecution continues in Colombia, congregations for foreign colonies are not molested. They are peaceful islands in the sea of violence engulfing the churches of the Colombians.

Travelling to Africa

A Letter by Mrs. Donald Wahlgren



Pastor Jensen,

husband and I and our two year old son and 8 s old daughter have just recently arrived in Nu- Nigeria after a five week's trip by train, ship, air- and car. Such a trip is, of course, tiring at times with two children one seldom finds time heavy on nds.

started out from Pomeroy, Iowa on the evening of 12th and arrived in Chicago the next morning. we were met by Rev. Donald Hansen. We spent a pleasant half day with him and his family and he took us to the depot and saw us off on the train w York. This was but the beginning of many acts dness which different people showed us all along ay.

had only one day in New York before we left for ool on board the "Britannic." We had a very good cross the Atlantic. None of us were seasick but d and I found it necessary to take dramamine. One events of this trip that stands out in my memory ne first day when a big wave brought water in the ole and drenched my bed. (Luckily I had just got- ut of it.) Another is the headache of washing and g baby diapers in the cabin using hand soap and etric fan. Needless to say, they needed to be boiled we reached Liverpool.

little boy Curtis was quite ill for three days on ay over and while he was ill he didn't want any- to eat but cornflakes and fresh fruit. When he got he still was a poor eater, but he's making up for me now. Perhaps the abundance of silverware at ace was part of the distraction; three forks, knives poons are enough to confuse even mothers and s.

met some very interesting people on the "Brit- and I think our only regret was that we didn't get inted with a missionary couple until the night be- ur arrival in Liverpool. They were Rev. and Mrs. rd Schultz of the ALC who were going to India.

July 23rd we arrived in Liverpool. It was raining

and chilly and so it continued most of the six days we were there. But the warmth and friendliness of the people was in great contrast to the weather. In the hotel, in the stores and the cafes—everywhere people were kind and friendly—especially to the children. They could tell by our clothes that we were from America. Curtis wore overalls and a red jacket and a red and white cap. English children don't dress like that.

We left Liverpool on the "Accra" July 30th at mid- night. We were a day late because rough weather pre- vented our getting out of the docks sooner—an unusual thing for that time of year but it's been an unusual summer in England, they say. This voyage was longer—a total of 13 days—and more monotonous although we stopped in three ports before we arrived in Lagos. We spent a good half day or more in each port, loading and unloading cargo and passengers. Freetown is the most scenic of the three but Las Palmas (Canary Islands) is the best place to buy souvenirs. Takoradi in the Gold Coast was the third port.

The schedule the children had to follow on the "Accra" was rather upsetting for Curtis. He had to have his meals an hour or more before we did and then was ex- pected to stay with a "nanny," who was looking after some twenty other children, while we had ours. There was a large play pen with two slides and a big rocking horse and some other toys for them to play with but after we left him there a few times and found that he was crying the whole time we ate, we gave that up. At night he was supposed to go to bed at 7:30 so we could have our dinner in peace. The British children may be used to going to sleep then but ours wasn't, so we had to go in turns to eat.

We were looking forward with joy to arriving in Lagos and being together with American missionaries for a few days. But when we arrived on August 12th we learned that the mission house was closed that week so we had to go to a hotel. Lagos is the second largest city in Nigeria and the hotel we stayed in was one of the best there, but it was the poorest one I've ever been in —and the noisiest. There was music (?) outside our window till after midnight—first phonograph records and then a local band with an enthusiastic trombone player.

So we decided it was best that I take the children and go to Jos on the plane the next day even though it meant travelling alone with the two of them. It was only a six hour flight including two stops and well worth the trouble for when we got to Jos we were warmly re- ceived by fellow missionaries of the S. U. M. British Branch, and that night we had a quiet place to sleep. This was Friday. On Monday afternoon Donald arrived in Jos. He came by train from Lagos and it took almost 48 hours. The train was about six hours late, which is not

(Continued on page 13)

Lutherans in America Report Total Membership of 6,869,066

Lutheran Churches in America neared the seven-million mark in total membership during 1953.

According to the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council, Lutheran Churches in the United States and Canada reported 6,869,066 members in 1953, an increase of 195,121 or 2.9 per cent over the previous year. This has been the average gain during the past five years.

Comprising the third largest Protestant denomination-al grouping in America, the Lutheran Churches are exceeded in members only by the Baptists and Methodists. Of the total Lutherans, 6,666,181 are located in the United States and 202,885 in Canada. The latter are affiliated with church bodies in the U. S.

The Council's summary is based on statistics supplied by sixteen Lutheran bodies, plus the Negro Missions conducted by four groups associated in the Synodical Conference.

Of the sixteen bodies, ten recorded gains in membership in 1953, while six showed no change as their figures were taken from statistics compiled in previous years. A slight loss was reported by Negro Missions.

For the first time in many years, no listing has been made of so-called independent congregations.

Twelve such local churches have been reported annually since 1949, but, according to the latest available information, three have become members of church bodies, one has been absorbed into a regular congregation, two have disbanded and five no longer seem to exist, thus leaving one congregation which still is independent. The latter is the Finnish Evangelical Lutheran church at Carlshend, Mich.

The increase in baptized membership of 195,121 for 1953, distributed among the 17,006 congregations, represents an average increase of 11.5 new members per local church, compared to 11.7 in 1952, 10.4 in 1951, 10 in 1950, and 11 in 1949.

Confirmed or adult membership increased by 106,835 persons to a grand total of 4,658,715, or a gain of 2.3 per cent. This would indicate an average accession of 6.3 adult members per congregation in 1953, compared to six in 1952, 5.4 in 1951, 5.7 in 1950, and 5.8 in 1949.

For the ninth consecutive year, the highest numerical increase was made by the Lutheran Church—Missouri Synod, with a gain of 69,226 baptized members or 3.7 per cent over 1952. With a membership of 1,916,510, the Missouri Synod is the second largest Lutheran body in America. Over the past nine years, the synod has added 477,139 members, an average of 53,015 annually.

Among the major bodies, the American Lutheran Church showed the greatest advance on a percentage basis, its 33,546 additions representing a gain of 4.2 per cent. The ALC, with 824,535 members, is the fourth largest Lutheran body.

The Evangelical Lutheran Church, which up to 1953 showed the greatest gain on a percentage basis for seven

successive years, reported an increase of 12,716 members or 1.4 per cent in 1953.

However the ELC explained, its actual gain was 88 or 9.7 per cent but this is not reflected in its latest figures because of a revision in standards of membership statistics. A truer picture, it was added, will be shown in figures for 1954. The ELC, with 919,840 members, is the third largest Lutheran body.

The United Lutheran Church in America, largest of the bodies, reported an increase of 55,427 members or 1.4 per cent to a total membership of 2,143,372.

Other gains were reported as follows: Augustana Lutheran Church, 14,475 or 2.98 per cent to 499,000; Joint Synod of Wisconsin, 6,108 or 1.9 per cent to 322,000; Lutheran Free Church, 1,528 or 2.4 per cent to 65,000; United Evangelical Lutheran Church, 2,289 or 4.4 per cent to 53,929; American Evangelical Lutheran Church, 672 or 3.2 per cent to 21,106; and National Evangelical Lutheran Church, 616 or 7.6 per cent to 8,684.

Negro Missions, conducted by the Missouri Synod, Wisconsin Synod, Norwegian Synod and Slovak Church, reported a decrease of 17 members or 0.2 per cent to 8,109.

The six church bodies which did not report their statistics had the following memberships listed in the 1953 summary: Suomi Synod, 30,883; Slovak Church, 20,000; Finnish Apostolic Church, 16,293; Norwegian Synod, 11,027; Lutheran Brethren, 3,929; and Eielsen Synod, 1,550.

Parish Education

In the field of parish education, the Churches entered a record total of 2,996,923 pupils, 91,311 more than in 1952. They were taught by 288,550 teachers, a gain of 56,269, in 29,466 schools, a gain of 1,679.

A breakdown of figures for this branch of church activity revealed 16,111 Sunday schools with 2,101,000 pupils and 236,602 teachers; 1,662 release-time schools with 94,622 pupils and 5,012 teachers; 9,846 vacation Bible schools with 667,038 pupils and 42,526 teachers; and 1,526 parochial schools with 136,288 pupils and 4,410 teachers.

Most of the parochial or Christian day schools were conducted by the Lutheran Church—Missouri Synod with 1,155, the Joint Synod of Wisconsin, with 198, and the American Lutheran Church, with 69.

Ordained Ministers

The number of ordained ministers rose to 15,613, an increase of 324 over 1952. Of these, 11,947, or 393 more than the previous year, were serving pastorates in 1953.

A total of 122 churches was organized, 20 more than in 1952, to raise the number of congregations to 17,006, while the total of preaching stations showed an increase for the first time in a decade, rising by 55 to a total of 530.

Property valuation passed the billion-dollar mark for the second straight year with an increase of \$94,705,000.

9.2 per cent to a record high of \$1,115,677,076. At the same time, indebtedness increased by \$18,186,625 or 16.2 per cent to a total of \$134,212,431, also a record figure. In 1954 church debts amounted to \$14,656,131, but the trend has been sharply upward every year since then.

In congregational finances, expenditures by the churches for local expenses increased by \$24,322,217 to \$196,550,259. Contributions to church work at large, however, decreased by \$4,964,573 to \$47,985,621. This drop is accounted for by the fact that several church bodies conducted special financial campaigns in 1952 and raised large extra sums in that year. Total expenditures amounted to \$244,535,880, an increase of \$19,357,644 over 1952.

Canadian Lutherans

A separate compilation of statistics for the Lutheran churches in Canada, included in the foregoing figures, revealed that Canada has 202,885 baptized members and 134,469 confirmed or adult members. They were served by 1,004 congregations and 91 preaching places. The clerical roll consists of 523 pastors, of whom 437 are in pastorates.

Property of the Canadian Lutheran churches, which are all affiliated with parent bodies in the U.S., is valued at \$20,362,303, with indebtedness of \$2,672,557. During 1953 they devoted \$3,726,135 to local expenses and \$943,578 to church work at large. Total expenditures amounted to \$4,669,713.

Some Thoughts on the Proposed Merger

By A. V. Neve

We have taken two steps toward eventual merger of our bodies. The next step which will be taken in 1956 will be the decisive one. If the four bodies that are now negotiating vote in favor of merger that will mean that the four bodies will cease to exist as independent bodies. By merging each body will give up something, but each body will also gain something, yea, I think all will gain much by the merger.

Before the final step can be taken in 1956, the joint union committee will have to come to agreement on some crucial problems, namely, colleges, seminaries, publishing houses, and the location of the central headquarters.

According to my way of thinking, Chicago would be the logical place for the central headquarters. Chicago would be centrally located, and none of the negotiating bodies have their headquarters in Chicago. It would not show favoritism to any one of the negotiating bodies to choose Chicago.

In this article I am attempting to give an objective evaluation. In order not to be misunderstood, I want to say that I am in favor of the four-way merger. What I am writing should be understood as sideline observations and reactions. It must not be understood as negative criticism. For the sake of truth, we should be candid when we discuss such an important matter as merging of church bodies. It is good to look at the question from all angles. The matter of merger should be freely and frankly discussed in the church press, and it should also be brought down to the level of the local congregations.

There is something in the four-way merger that disturbs me; maybe I am unduly disturbed. It appears to me that one of the motivations for the four-way merger is the preservation of a theory of theology. It has been publicly stated several times that the four-way merger will occupy a central position between the United Lutheran Church and the Missouri Synod. Is it not correct to classify Lutherans right, left, center?

The other thing that disturbs me is the matter of

spiritual life. The matter of spiritual life should be the primary motivation in the merging of church bodies. Will the members of the four bodies become a happy, harmonious household of faith? One group emphasizes the objective phase of the Christian life while the other group emphasizes the subjective phase of the Christian life.

And there is also the danger that in practice the four-way merger will become a federation with the ALC predominant in one section and the ELC predominant in the other section.

These things which I have mentioned would be somewhat counteracted by having the Augustana Lutheran Church in the merger. Augustana is needed to give balance to the merger. Each body has some distinctive characteristics to contribute to the merger. By staying out of the merger, a body forfeits its opportunity to let its influence be felt.

I am certain that a very large majority in the ALC, ELC, LFC, and UELC would like to see Augustana in the merger. The door is wide open to Augustana, and she would receive a hearty welcome. I believe Augustana will lose too much to remain on the outside. A five-way merger would be better than a four-way merger.

THE PARABLE OF THE LONG ROAD

KETURAH and I are still young; but we were once younger in years though not in hope and joy. And we rode one day on horses, forty years ago, and we went afar. And as we started back, I said, Here are two roads; which shall we take?

And she inquired of me, saying, Which is the shorter? And she said, Let us take the other one.

And that is what we did. For before we had reached the end of that day's ride I asked her to go with me farther, and she said she would. And we have ridden together side by side until the Years number Forty.

And we came unto the end of the Fortieth Year, and

(Continued on page 13)

THE LUTHER LEAGUE

Homer Larsen, Editor

My Visit With the Leagues of the Grain Belt

By George J. Robertson

(Part II)

The next morning we were up at 5 o'clock to catch the train at Valley City, N. Dakota, for the trip to Kenmare, my next stop. We drove the 35 miles amid waving fields of wheat. Here and there were groves marking the former location of farm homes which now had either deteriorated or been moved away. I learned that farms are not spoken of as having so many acres, but so many sections of land, in this country. It is common for one farmer to own and farm several sections.

On our way to Valley City we also saw the tallest structure in North Dakota, a newly constructed television tower from which programs originating in Minneapolis and St. Paul will be broadcast to a vast area of the plains states. The tower is 1000 feet high and contains a one-man elevator. Atop the tower is a 100 foot antenna. I was impressed with the urgency which is upon us as a church, and not least on the youth of the church to grasp the opportunity to spread the "Good News" of Jesus Christ through the medium of television. Here is a field which challenges youth with all kinds of talents to dedicate them to the service of God.

The Soo Line train which took me to Kenmare runs all the way to Moose Jaw, Canada. In vacation time it carries several extra coaches and Pullman cars. Even so there were very few empty seats. Passengers were huddled under coats and jackets as they attempted to sleep in the very cool air-conditioned coaches. One by one they began to awaken. Soon the white-clad waiter from the diner came with the pleasant musical notes and the good news "First call for breakfast." The announcement had no special appeal to me because Pastor Petersen

and I had breakfast before leaving Luverne.

A deer, frightened by the snort of the diesel engines, leaped up the steep bank and over a fence and out of sight. I turned to my books.

In mid-forenoon a trip to the diner for a cup of coffee and rolls compensated for the fact that I had had an earlier than usual breakfast.

Pastor Petrusson met me at the station in Kenmare. Soon we were at the parsonage where Mrs. Petrusson set a tasty meal before us.

The Petrussons and we of the Royal parsonage have many interests in common, having been at Dana together and having served the same parish at Kankakee and Clifton, Illinois, yes, also having worked side by side, so to speak, in California, they at North Hollywood, and we at Los Angeles.

During the afternoon Pastor Petrusson took me by car to the cemetery where their twin sons, John and James, lie buried. They were victims of a double drowning in the nearby lake in June, 1952. Even the Luther League has some who have passed through the veil and are on the other side of death. Nothing is more important for young people than to be able to say with St. Paul:

"that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith." Philippians 3:8b-9.

Near the entrance to the cemetery an elderly man was working hard under the hot sun digging another grave. How precious is the knowledge that death and the grave are not the end! That for those who put

their trust in Christ, the perfect life in the presence of God and our Savior is still to come!

The Kenmare congregation has a very impressive church. When you enter you see the unique effect of the blue-grey cinder blocks set in gleaming white mortar. There is a hush within due in part to the sound absorbing qualities of the cinder blocks, in part also to the fine gothic lines of the architecture. It is a sanctuary which suggests reverent worship.

There was a large attendance at the service that evening. Although it was Bible Camp week, quite a number of Leaguers were present. They took part in serving the refreshments following the service.

As my visits to the Leagues progressed, I wished that I had asked for a meeting with the Luther League officers and their Pastors where we might talk informally about the work of the Luther League in local churches. It is fine to have refreshments after the service, but I find that often the Leaguers are busy serving the adults coffee, and do not have an opportunity to discuss League problems and projects with the visiting speaker. Later I shall refer to a visit where only the Leaguers and their pastor and sponsor remained for refreshments.

At noon the next day we were just finishing lunch when the door bell rang. Pastor Petrusson found it was a migrant who would like something to eat. Pastor Petrusson invited the young man in. A most interesting conversation developed as the talkative red-haired and sun-baked traveler made diligent use of the bits of time for conversation between bites of food. He was from South

(Continued on page 13)

THE MONTH AT DANA

Students from 24 States and Provinces Enroll at Our Midcontinent Lutheran College

When the Indian poet Tagore founded his school at Santiniketan, Bengal, he named it Visva Bharati, the place where all the world meets." While Dana has never been thought of as an international college, it comes close to being that. Students from every race of man and from a score of foreign countries have been enrolled at the midcontinent college. I am certain that almost all the forty-eight states have been represented in the student body. This year alone students come from nineteen states, Hawaii, "the forty-ninth state," British Columbia, Alberta, Manitoba, and Korea. The presentation from states on both coasts is impressive: 7 from Maine, 5 from California, 5 from Oregon, and one each from Washington, New York, and Maryland. The faculty kept this in mind in planning the All-States Reception for students. State posters and placards decorated the gymnasium, and it was but a short time before students and staff members had gathered in groups to sing their own state songs. The best news of the first week of school was that enrollment is up

14% over last year's figures, to a total of 247 in the college, 18 in the seminary. The freshman class shows a 20% increase. 79% of the students are Lutherans, 7% Methodist, 4% Baptist; other denominations represented are the Christian, Presbyterian, Congregationalist, Mission Covenant, and Roman Catholic.

The **Omaha World-Herald** predicted that the Dana Vikings would be defeated by three touchdowns in the first football game of the season with Midland College. Undaunted by the gloomy prophets on the sports staff of the metropolitan daily, Coach Wayne Armer's team of Danians faced their bitterest foe on September 16—and won an 8-6 victory. The **World-Herald** chose Dana's Lynn Farrens, Decatur, Nebr., State College Athlete of the week following this game.

On the evening of September 24, the Junior class transformed the Dana quadrangle into what, with a little imagination, might have been the courtyard of a German university for the "In Old Heidelberg" social. A quartet of singing waiters moved from table to table under the spreading branches of the old quadrangle elm. Sideshows added to the autumn festival spirit.

Committees have already begun work on the details of this year's Homecoming to be held October 22-24. On Saturday afternoon, October 23, Dana meets Missouri's Tarkio College for the Homecoming football game. Representative Walter H. Judd of Minnesota will be the banquet speaker on Saturday evening.

As I write these lines in the News Service office in Old Main, the Dana College Choir is rehearsing under the direction of Mr. Oluf C. Lund. In another hour the Dana College Band is scheduled to hold a practice session with Mr. A. E. Rembold. The halls of Old Main are more quiet now that part of the college activities have shifted to Pioneer Memorial, but there's still music in the south wing of the historic old structure, and if you look around you'll find busy science laboratories, the business department, and, moved from fourth floor to first floor this year, the Soil Testing Service, directed by Professor Frank Hengeveld.

Nor must we forget that Old Main houses the Dana Canteen. We'll meet you there when you are visiting the campus!

—Norman C. Bansen.



Dana's veteran English professor, Miss Nellie F. Falk, pins an identification tag on Bertram Fukuda, Honolulu, Hawaii, at the All-States Reception. The two coeds are from Canada: Margaret Jensen, Standard, Alberta, and, seated, Alice Nielsen, Weston, British Columbia.



Students meet neighbors from their own state and make new friends from distant states at the All-States Reception. There's many a state represented in this photo of one corner of the crowded gymnasium.

BY THE FIRESIDE

HOME AT NIGHT

A man may find a morning joy
In granite walls down some dim street,
And he may find a noontime peace
Through wood paths spread for quiet
feet,
And on high-hearted afternoons,
May love a white road down the land,
That leads where little towns are set
Like jewels on a silver band;

—Grace Noll Crowell.

But, oh, I think—when night comes
down,
The one who set himself to roam,
Will turn half wistfully to look
Along the highroad leading home.
When other men's home lights are lit,
And small roofs gleam where stars
shine white—
There is no man who does not want
His own roof over him at night.

THE CARROT

An old European tale worn smooth
by many tellings has found its way in-
to the New World in recent years. It
is called **The Carrot**.

A woman dreamed, and in her dream
it seemed that she had died, and that
she was asking the angel of death to
carry her up to Heaven.

The angel asked, "Have you ever, in
your whole life, performed an un-
selfish kindness for anyone? Have you
ever impulsively acted in love?"

The woman thought and thought.
Each thing that she could think of
that she had done for anyone she now
remembered was done for pay, or for
the praise of other people, or for the
name of being charitable. She thought
of mentioning some of her "church
work," but she knew the angel could
say, "You did that for your society, or
so your church could be like the other
churches, and not because you loved
God or needy folks."

Finally the woman in her dreams re-
membered one generous act. The
angel was still waiting.

She told him that one day she gave
a fine, large carrot to a hungry, rag-
ged little boy. She remembered that
she had been stirred by some un-
familiar feeling of compassion at the
sight of his sorrowful eyes and thin,
pale face. Aloud she recalled that she
had not thought of pay, and—better
still—no one knew of this good deed,
no one except the little boy, and God;
God knew.

Wonder of wonders! As the woman
was telling the angel about this one act
of love, there was the carrot in the
angel's hand. But in the hand of the
angel the carrot seemed many times
larger.

"By this carrot," said the angel, "we
shall make our way towards Heaven.

Take hold of it."

The woman did as the angel com-
manded, and found herself lifted up,
up, clinging to the carrot.

Soon she became aware that her
feet were very heavy. She looked down.
She saw that same ragged little boy
clinging to her feet, coming up with
her. Holding to his feet was his poor
widowed mother, and as far as the
woman could see there were people,
clinging one to the other, and all cling-
ing to her, and she clinging to the car-
rot.

She shouted to the boy to let go of
her feet. What if the carrot should
break? She turned to kick him free. He
begged to be allowed to be carried thus
heavenward.

The woman became more and more
angry. "Let go, let go, I tell you!"

Finally she shouted, "This is **my**
carrot!"

In that instant the carrot broke.

COURAGE

If on a spring night I went by

And God were standing there,

What is the prayer that I would cry

To him? This is the prayer:

"O Master of this night of spring!

Make firm a heart too brave

To ask Thee anything!"

—John Galsworthy.

The young wife had just given birth
to her first baby, and the doctor went
out to give the anxious husband the
good news.

"What did you want," asked the doc-
tor, "a boy or a girl?"

"A boy," answered the young father.

The doctor looked disappointed. "I'm
very sorry," he said, "but it's a girl this
time."

"Well, I'm not too disappointed,"
said the new parent. "A girl was my
second choice."

CASE HISTORY

Our bathroom cabinet has a stack
Of things most modern clinics lack,
Like purple pills to cure a cold
That can't be less than six years old.
A Junior Boy Scout's first aid kit,
A ladies' talcum powder mitt,
A hair oil bottle kept with care
To mark the time when we had hair,
A jar of patent cure-it-all
That was quite popular last fall,
A toothpaste tube with one more
squeeze,
Some powder for the puppy's fleas;
These are our medical supplies—
Come on, emergencies, arise!

—Lloyd Rosenfield in
Wall Street Journal.

TO WHOM SHALL WE PRAY

A little lad in central Africa had
learned to read the New Testament in
the mission school. Some time later
the Roman Catholic fathers persuaded
him to be baptized into the Roman
Church. They gave him a medal to
wear, on which was a representation
of the Virgin. "It will be easier for you
to pray when you look at that," they
said, "and the mother of Jesus will
pray to her Son for you."

Several months passed, and the boy
returned to the evangelical mission.
Asked the reason why he did not go to
the Catholics, he said, "I read in the
Gospels that Mary lost Jesus when she
was on a journey; so I thought, **If she
forgot her own little boy, she will
surely forget me, so I am going to
pray straight to Jesus.**"

—Christian Digest

CALL ME CHICKEN

A town with the dignified name of
Ptarmigan was once to have adorned
the map of Alaska in the early days
when miners on the Forty Mile River
were asking Washington for a post
office. There were lots of ptarmigan in
the hills, and it seemed a fine name,
but no one in the camp could spell it,
so they finally said, "Call it Chicken"
and Chicken is still on the map.—The
Witness.

An auditor got out of bed recently
complaining that he hadn't slept a
wink. "Why didn't you count sheep?"
his wife asked.

"I did and that's what got me into
trouble," answered the man. "I made
a mistake during the first hour and it
took me until I woke up this morn-
ing to correct it."

SOME THOUGHTS ON THE PROPOSED MERGER

(Continued from page 9)

we sat and looked back over the way we had come.

And I said unto her, The way hath been long, and the years have been many. Art thou weary?

And she said, Oh, my husband, if I had known how long would be the Way, and how Many the Years, I know not how mine heart would have failed me. But the Years have been good, every one.

And I said, We have come now unto the time of the Great Change, and the years before us are not to be as the years that are past have been. Hast thou courage for a Long Journey?

And she said, My Heart still is as young, as when we began, and the Road ahead looketh bright.

And I said, What about the Years that are gone?

And she said, Every one of them hath been well worth living.

And I said, Dost thou remember the Economies and Self-Denials of the Early Years?

And she said, Their memory is sweet with me, and I would not have it otherwise. Yea, there is not out of all of them any memory that bringeth bitterness, but all, even those that were solemn and shadowed with fear, had their value.

So we sat together as the Fortieth Year drew toward its close, and we remembered the days when we had not one Gray Hair, and when our Noisy Children were round our knees, and we thanked God for the long Road we had come, and gathered up our Bridle Reins for the new Year that is before.

(The Parables of Safe the Sage)

TRAVELLING IN AFRICA

(Continued from page 7)

at all unusual. In fact, I don't think it has ever come in on time.

The next day, Aug. 17th, we came to Yola by plane. It was a very pleasant trip—quite different from the journey by road which takes at least three days this time of year. It might have taken us much longer because two days after we left Jos there was a heavy rain which washed out a bridge along the road. As it was, it took only an hour and forty minutes—the same length of time it took for us to come from Yola to Numan, a distance of 40 miles.

After 36 days of travelling and living in different places, we are very happy to be in our own home, and

we thank God for a safe journey. Many of the Africans have come to greet us and make us feel welcome. The children are adjusting very readily to their new surroundings and are both very well. They have accepted the Africans—as they did other new faces on their journey—as friends.

In closing, we should like to greet all of you whom we met and talked to while we were home, and especially those we lived and worked with in Blair. We hope you remember to pray for us and your fellow Christians here in Nigeria that the Word of God may spread and bring forth fruit to His honor and glory.

Sincerely yours,
Donald and Marjorie Wahlgren

MY VISIT WITH THE LEAGUES OF THE GRAIN BELT

(Continued from page 10)

Dakota, we learned, knew about Lutheran Synods. He also knew there were many Danes around Harlan, Iowa. He wondered if I were a returned missionary, having seen my name on the church Bulletin Board. As the conversation

turned about the large Danish settlements near Audubon and Elk Horn, Iowa he added significantly: "And Blair hasn't done so badly either." We suspected a closer tie with the Lutheran Church than he admitted. He claimed to be English. With a thanks and an offer to mow the grass or do any other work as compensation for the good meal, he

went his wind-burned way.

Pastor and Mrs. Silas Larsen of the rural parish, Trinity and Zion, near Kenmare invited the Petrussons to stay for supper when they brought me out Wednesday evening. The Trinity parsonage is a fine example of what can be done with a 3 acre plot of ground by a pastor and

(Continued on page 15)

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Per sion Fun
Total synodical budget \$256,668.60		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	65880.00
Previously acknowledged	28715.36	2271.20	11448.75	2872.83	6401.31	1520.72	288.09	3912.00
Castro Valley, Calif., Faith Luth. Church	100.00		50.00		25.00	10.00		15.00
Minneapolis, Minn., the L.B.I. for Rev. A. R. Petersen	8.33							8.33
Kenmare, N. Dak., Trinity Luth. Church	112.00				112.00			
South Gate, Calif., Mr. and Mrs. Harold W. Larsen of St. Paul's Church, Lynwood, in memory of Robert Jorgensen and David Floyd	10.00	10.00						
Staplehurst, Nebr., Mr. and Mrs. P. C. Nelson	25.00		10.00		10.00	5.00		
Marcus, Ia., Mrs. Bess Nelson in memory of Chris Juhl	5.00				5.00			
Denver, Colo., members of First Bethany Luth. Church in memory of Bart Hansen: Mrs. Bertha Jensen, Miss Marie Johnson, Mr. and Mrs. Nels Eriksen and Mr. and Mrs. Walter Erickson	5.00				5.00			
Denver, Colo., members of First Bethany Luth. Church in memory of Asbjorn Devold: Mrs. Bertha Jensen, Sister Marie Jensen, Miss Marie Johnson, Miss Anna Christensen, Mr. and Mrs. Nels Eriksen and Mr. and Mrs. Walter Erickson	7.00				7.00			
Denver, Colo., Miss Anna M. Christensen in memory of Bart Hansen \$2.50, in memory of Mrs. T. M. Thomsen \$2.50	5.00				5.00			
Denver, Colo., Mr. and Mrs. Adrian C. Petersen in memory of A. Devold	5.00							5.00
Harlan, Ia., Immanuel Luth. Church	100.00			100.00				
Audubon, Ia., Mr. and Mrs. Jens B. Andersen of Ebenezer Luth. Church	60.00	10.00	10.00	10.00	10.00	10.00	10.00	
Des Moines, Ia., Highland Park Luth. Church	250.00		100.00	25.00	25.00			100.00
Denver, Colo., Marie Larsen in memory of A. Devold	2.00				2.00			
Denver, Colo., Mrs. Anna Devold in memory of Bart Hansen, Eugene, Ore.	3.00				3.00			
Racine, Wis., Mrs. Donald Langenfeld and Miss Olga Nielsen in memory of A. Devold, Denver, Colo.	5.00				5.00			
Racine, Wis., Mr. and Mrs. Byron Langenfeld in memory of A. Devold, Denver, Colo.	10.00				10.00			
Oyens, Ia., Chris Kloster and Mrs. Tina Miller Family of Gethsemane Church in memory of Chris Juhl, Marcus, Ia.	5.00				5.00			
Greenville, Mich., St. Paul's Ev. Luth. Church	400.00		200.00	100.00	100.00			
Council Bluffs, Ia., Miriam Guild of Our Savior's Luth. Church in memory of Mrs. Mary Zimmerman	5.00				5.00			
Los Angeles, Calif., Olivet Luth. Church	750.00	50.00	350.00	100.00	100.00	40.00	10.00	100.00
Selma, Calif., Mr. and Mrs. Julius Jensen in memory of Nels Larsen	3.00	3.00						
Owatonna, Minn., Ladies Aid of Our Savior's Church in memory of Vince Langer	2.00	2.00						
Coalridge, Mont., Emmaus Ladies Aid in memory of Rev. C. C. Mengers	10.00		10.00					
Racine, Wis., from a friend	10.00				5.00	5.00		
Fresno, Calif., from a friend in memory of Chris Jensen	5.00						5.00	
Eugene, Ore., Bethesda Luth. Church	200.00	25.00	100.00	25.00	25.00			25.00
Hamlin, Ia., Pastor and Mrs. Anders Hansen, a thank offering on their 40th wedding anniversary	40.00		20.00		10.00			10.00
Cushing, Wis., Cushing Loyal Workers, \$2 in memory of Albert Olson and \$2 in memory of Pastor Henry Iversen, a former pastor of the Cushing Church	4.00				4.00			
Edmore, Mich., Pastor and Mrs. N. Bentsen in memory of Max Thomsen	20.00					20.00		
Lincoln, Nebr., Our Savior's Luth. Church	100.00		50.00	25.00	25.00			
TOTAL	30981.69	2371.20	12348.75	3257.83	6904.31	1610.72	313.09	4175.00

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. F. Forei Missio
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	43661.72	5688.55	2247.93	3844.74	5659.95	248.13	34.47	25634.95	303.00
Marcus, Ia., Pastor Jack E. Jacobsen, refunded for outfitting	100.00				100.00				
Racine, Wis., the Danish Sewing Circle of Our Savior's Luth. Church	10.00		10.00						
Denver, Colo., Edwin Lund in memory of Mrs. T. M. Thomsen	5.00		5.00						
Salmonhurst, N. B., Can., St. Peter's Luth. Church, an offering	31.00				31.00				
Bone Lake, Wis., St. Paul's Luth. Church	11.71	11.71							
Storm Lake, Ia., St. Mark's Luth. Church	70.00							70.00	
Blair, Nebr., an unnamed giver	15.00		15.00						
Yokohama, Japan, Chaplain and Mrs. G. Jensen	10.00	10.00							
Jacksonville, Ia., in memory of Maren Luella Nielsen of Bethlehem Luth. Church from a large group of friends	120.00	40.00	40.00		40.00				
Spencer, Ia., Mrs. Glen Neve in memory of Martin Tange, Hutchinson, Minn.	1.00	1.00							
Edmore, Mich., Our Savior's Luth. Sunday School	19.19		19.19						
Oregon, Wis., St. John's Luth. Church	128.57	25.00	25.00	50.00	28.57				
Denver, Colo., Mr. and Mrs. Victor Lang \$5, Mr. and Mrs. Walter Eriksen \$2 in memory of rs. T. M. Thomsen	7.00				7.00				
Denver, Colo., Mr. and Mrs. Adrian C. Petersen in memory of Mrs. T. M. Thomsen	5.00		5.00						
Audubon, Ia., Mr. and Mrs. Jens B. Andersen of Ebenezer Church	30.00	10.00	10.00	5.00	5.00				
Audubon, Ia., Mr. and Mrs. Jens B. Andersen for Rev. Lloyd Neve's chapel	10.00	10.00							
Des Moines, Ia., Highland Park Luth. Church	100.00							100.00	
Elk Horn, Ia., Dr. and Mrs. J. P. Jorgensen and Mr. and Mrs. Jens M. Rasmussen in memory of Pastor Henry Iversen, Luck, Wis.	2.00			2.00					
Denver, Colo., Marie Larsen in memory of Mrs. M. T. Thomsen	2.00		2.00						
Fremont, Nebr., First Luth. Sunday School	50.00			50.00					
Camp Gordon, Georgia, Pvt. Erland L. Tanderup in memory of Leon Andersen, Irene, S. Dak.	5.00		5.00						
Los Angeles, Calif., Olivet Luth. Church, additional Mother's Day offering	1.00							1.00	
Los Angeles, Calif., Olivet Luth. Church; for Rev. Lloyd Neve's work \$32.50, for Inadomi's Kindergarten \$76	108.50	108.50							
Omaha, Nebr., Earl Soder in memory of Mrs. Luella Nielsen, Harlan, Ia.	5.00	5.00							
Brush, Colo., Rev. and Mrs. James P. Christensen \$3 in memory of Louis N. Nelsen, Albert Lea, and \$2 in memory of Laura Christensen, Albert Lea, Minn.	5.00	3.00			2.00				
Trinity Seminary Student Body for a student in Colombia	600.00		600.00						
Pastor and Mrs. Edward A. Hansen, Teaneck, N. J., and Mrs. Sherman Bondo, Minneapolis, in memory of Mrs. Earl Johnson, Westbrook, Me.	5.00								
Edmore, Mich., Pastor and Mrs. N. Bentsen in memory of Max Thomsen	40.00	20.00			20.00				
Pewaukee, Wis., Gahlee Luth. Church, an offering at meeting by M. Tudu	48.23			48.23					
Lincoln, Nebr., Our Savior's Luth. Church	50.00							50.00	
TOTAL	45256.92	5932.76	2984.12	3999.97	5893.52	248.13	34.47	25860.95	303.00

Received with thanks.

Blair, Nebr., Sept. 25, 1954.

H. J. Hansen. Treasurer

MY VISIT WITH THE LEAGUES OF THE GRAIN BELT

(Continued from page 13)

is family when they have the know how and the interest to plant trees and shrubs, flowers and vegetables.

Pastor Larsen and I roomed next to each other at Dana and often stood side by side in the Dana Choir. Mrs. Larsen was in some of my college classes, so I felt right at home.

The Luther League service was to be held in the Zion Church, so we were soon on our way over the rolling prairies in Pastor Larsen's new Buick. Outside the typical rural church, the men were standing around the cars exchanging views about crops and weather. Distant lightening gave emphasis to the latter subject.

Luther Leaguers were busy preparing the refreshments which were to be served after the meeting. A Leaguer played the organ. All along I found Leaguers taking an active part in the work of their church. It was encouraging to observe their spirit of interest and earnestness.

Shortly after the service had closed, rain began to fall. In fact it rained so hard that a miniature river found its way across the basement floor from the rear exit where the floor over the stairway had been accidentally left open.

Roals were rather skiddy as we started back to the parsonage, but Pastor Larson guided the car with skill and we got home without trouble.

Thursday forenoon Pastor Larsen took me to Flaxton where I had the pleasure of being with my classmate from high school, college, and seminary, Pastor J. Petersen.

There was to be Ladies Aid at the parsonage that afternoon, so we found Mrs. Petersen busy baking and getting the house in order.

The League service was held at Bowbells, one of the three places served by Pastor Petersen. Again I noted the spick and span condition of the church and the basement. One really must give these people credit for keeping their churches in wonderful condition.

The folks who gathered showed a keen interest in the work of the Luther League. The sound of a

band playing in the distance explained why some of the Leaguers were not there. It was fair time, and the local band was to march in the parade a few days hence. The extra practice was scheduled in preparation for the event. We who work with young people realize that they are involved in many activities in addition to their church work and how hard it is at times to get released from these in order to be

with the Luther League at all times. It is a condition we face all over the country. We would not want our young people to withdraw from fine community activities. We only urge that they consider carefully the prior claim of Christ on their time and talents. The enlightened conscience of Leaguers and parents will have to be the guide in these matters.

"Pioneer Memorial And Old Main
Extend Their Welcome"

DANA TRINITY HOMECOMING

October 22-24

Relive Memories At These Events

● Alumni Reunions

Homecoming is your chance to meet all your old friends. This is a special reunion year for graduates of the years '04-05, '14-15, '24-25, '34-35 and '44-45 who are urged to attend. But grads of other years will renew acquaintances, too, as they take part in the **Kaffeboard** or the **Get-Together** planned for after the banquet.

● Banquet

Feature of the weekend will be the **Banquet**, Saturday evening, with Dr. Walter H. Judd, Congressman and far Eastern expert, as speaker. It will be worth your time coming just to hear him.

● Football Game

The Vikings will meet Tarkio College, Tarkio, Mo., in a **Football Game** Saturday afternoon. With a good alumni cheering section they will hope to win. A colorful **Parade** with bands and floats will precede this event.

● Queen Crowning

The traditional **Queen-crowning Ceremony** will be held Friday evening. Also included in the evening program will be the **Freshmen Talent Show**, and **Pep Rally**.

● Luncheon

Saturday's events will include the third annual Alumni **Luncheon**. Preceding this will be the annual **Business Meeting** with important plans for the future to be discussed.

Reserve your banquet tickets. The price is \$2.25. Write to Orvan Petersen, Dana College, Blair, Nebr.

Why Not Plan To Attend



A Reading Church Is A Growing Church

CHURCH PAPER WEEK

OCTOBER 3-10

Ansgar Lutheran - - - Luthersk Ugeblad

BRING THE CHURCH INTO THE HOME

Once again Church Paper Week is here. During the week of October 3-10 the Lutheran Publishing Houses of the American Lutheran Conference are giving special emphasis to a Church Paper Week campaign designed to put a Church paper in every home.

We think our Lutheran families should be well-informed about what takes place in the church today. Only by reading one of the church papers can they keep pace with current events in the Church.

Many congregations are using the Church Paper Plan which means the subscriptions are sponsored by the congregations and sent to the home of each member. Others conduct a subscription drive among members, usually handled by an organization which receives a commission for each one sold.

What about your congregation? If possible we recommend the adoption of the Church Paper Plan this year. Otherwise we hope that some group in your church will plan a subscription drive. The various plans are described in detail below.

CHURCH PAPER PLAN

The plan must be sponsored by the congregation. Each home that has a membership in the church must have one of the papers, THE ANSGAR LUTHERAN or the LUTHERSK UGEBLAD. The papers are sent to the individual homes. The expiration date must be the same for all subscriptions. The rate is \$2.00 per year for THE ANSGAR LUTHERAN and \$2.00 per year for the LUTHERSK UGEBLAD.

The remittance shall be made by the treasurer of the congregation in one sum annually in advance of the expiration date.

SUBSCRIPTION DRIVE

The local church organization should attempt to visit as many homes as possible in the congregation. For each new subscription sold the group will receive a 20% commission and for each renewal 10%. Deduct commission before sending in report.

The following is a chart of the subscription prices and the commissions on each subscription.

Lutheran Publishing House
200 S. Fifth Street
Blair, Nebraska

New Subscriptions for The Ansgar Lutheran or Luthersk Ugeblad

Subscription price, two years \$5.50, com. \$1.10

Subscription price, one year \$3.00, com. \$.60

Renewals for The Ansgar Lutheran or Luthersk Ugeblad

Subscription price, two years \$5.50, com. \$.55

Subscription price, one year \$3.00, com. \$.30

The Little Lutheran

WEEKLY PAPER FOR CHILDREN
FOR CHURCH AND HOME

HOW CAN I GIVE my child a set of spiritual values which may be applied directly to everyday living?"

This question of the parent is echoed by the Sunday School teacher, on behalf of the children in his study group.

One very effective method is to provide the youngsters with proper religious literature, such as THE LITTLE LUTHERAN. Here is a weekly paper which meets all the requirements set both by adults and by the young readers themselves.

Each issue of LITTLE LUTHERAN contains stories of a religious nature...and in every instance, the characters are true-to-life young people, facing understandable problems. . . . Thus placed in a setting the child can easily visualize, the morals are "brought home" with great force. Poems, Bible puzzles

RATES

Single sub...75c per year 50 copies...65c per year

10 copies...70c per year 100 copies...60c per year

Group subscriptions must be delivered to one address.



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